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MUTUAL CRITICISM.

III.

THEORETICAL VIEW.

THE general meaning of the word Criticism is obvious, being derived from the Greek *krino*, signifying to discriminate—to separate—to judge. It is properly applied to the process of inspection by which persons form their opinion of works in art, literature, science, morality, and religion. It is an application of the judgment and taste to these things in such a way as to distinguish between the good and the bad—to separate mixtures, and bring things to their simple elements, so that praise and blame, like and dislike, may be intelligently distributed. Hence criticism may be called with some propriety the chemistry of mental and spiritual forms—doing for the higher spheres of being something like what the crucible and testing apparatus do for gross matter.

Such is a general definition of the term *Criticism.* Traced out in its more specific application to different subjects, as to the fine arts, to literature, etc., we find that many different faculties are employed in its operation, and that the tests of approval and disapproval vary with the varying subjects. In music, criticism employs, as its agent, the *ear*, and requires that the performance shall pass the approval of certain principles of acoustic taste. In painting or sculpture, the *eye* is principally the medium of criticism, while the senses of form, color, and ideal beauty sit in judgment. In literature, there are still other faculties, as the love of truth, the imagination, etc., that are involuntarily summoned to the business of criticism whenever we read a book.

In respect to all these departments criticism is quite a natural operation of the mind, and is carried on continually as we come in contact with the objects of it, with more or less effect, according to our intelligence and purpose. Whenever we have a feeling of pleasure at the sight of a beautiful object, or at hearing fine music, there is the essence and beginning of criticism. We have only to trace out and tell the *reason* of our pleasure, or of the opposite sensation in case that is produced, to make the act of criticism complete.

With this view of the subject in its ordinary aspect, the reader will readily understand the explanation which we shall now give of SOCIAL or MUTUAL CRITICISM. Observe, then, that the faculty of careful discrimination and correct judgment, which in ordinary circles is exercised mainly in the criticism of literature and art, in the circle of Mutual Criticism is turned to the discovery of personal character. We carry up the art and the uses of criticism from the range of things to that of human beings. What the *connoisseur* and the reviewer do in respect to books and paintings we do in respect to ourselves and one another.

It is evident that an immensely wider and richer field of scrutiny is offered in the case of living character, with all its various phases and relations, than in the case of lifeless objects like paintings or books. A person presents himself to us in a many-sided, complex way, not as an object of sight and sound merely, but as a spiritual, intellectual, physical and social being, with whom we hold perpetual and often intimate relations. How appropriate, then, it is that he should be the subject of criticism—that we should note and study that in him which tends to give us pleasure, and should observe, on the other hand, those things which are inharmonious and disagreeable.

While the criticism of character employs most (if not all) of the faculties which are engaged in the Criticism of other things, it also brings into exercise a still higher part of our nature—the faculty of spiritual perception. As mere living beings we possess in ourselves, and present to others, all the essential beauties of music, poetry, painting, sculpture, and romance, on which to exercise the discrimination of taste; and still beyond this there are the harmonies of spiritual life, which are understood only in the clairvoyance and fellowship of spirits.

Mutual Criticism, it will be seen, is an organized system of judgment and truth-telling which gives voice and power to the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." Selfishness and disorder inevitably annoy the circle around them, and the circle thus annoyed has, in the institution of Mutual Criticism, a regular and peaceable method of bringing the truth to bear upon the offender—a method much more likely to cure the evil than ill-timed and acrimonious complaints of aggrieved individuals.

It is important that persons or circles attempting criticism should get a true, comprehensive ideal of its nature and spirit. Experience shows that unpracticed critics are liable to fall into narrow views on the right hand and on the left. Some persons seem to consider criticism merely a keen and sharp delineation of faults, without any reference to corresponding virtues. Others make it consist in indiscriminate praise, passing over defects so lightly that they are lost sight of in view of the virtues. Others again seize on the external manifestations of character, and skim its surface without diving into its recesses. The first of these methods is an index of a *censorious* spirit; the second of a *flattering* spirit; and the third of a *superficial* spirit. True criticism avoids them all. It studies character as a painter would a picture, exploring and analyzing the whole. It refers actions back to their hidden spring—traces excesses to some virtue which is overstrained—points out the deficiencies which indicate the want of union with life of an opposite nature—is hearty, yet temperate in awarding praise and blame, and leaves its subject neither flattered nor despairing, but earnest and hopeful.

Phrenology concerns itself about the discovery of human character, and as popularly practiced is in many respects analogous to the system of Mutual Criticism. It professes to give men, as in a mirror, a view of themselves in all their failings and their excellencies. It has elaborated a set of names for the various manifestations of human nature, and its technical language based on those names may be used with advantage in the exercise of Mutual Criticism. In fact Phrenology, which has been justly called "metaphysics for the million," has accustomed large classes of ordinary minds to processes of reflection on character which have prepared the way for the more thorough work of judgment, to be supplied by Mutual Criticism.

The difference between Phrenology and Mutual Criticism is in their different methods of discovery and their different machinery of application.

Phrenology makes its discoveries of character by observation of the cranium; Mutual Criticism discovers character by observation of actual conduct.

Phrenological discoveries are made and applied in each case by a single manipulator or judge. Mutual Criticism avails itself of the observations and applying skill of a jury consisting of the subject's circle of acquaintances.

It is obvious that Mutual Criticism may always avail itself of the assistance of Phrenology so far as observation of the cranium is found to be helpful to observation of actual conduct.

Mutual Criticism undoubtedly is a product of Christianity. Its history goes back beyond the missionary and martyr age of Congregationalism to the missionary and martyr age of the Christian church. Its form is a modern invention, but its spirit is discernible every-where in the New Testament. When Paul says to the Romans, "I am persuaded of you, my brethren, that ye are full of goodness, filled with all knowledge, *able also to admonish one another*," he attests the substantial presence of Mutual Criticism in that church.

With this view we shall freely go to the New Testament for help in our endeavor to represent the spirit and working of Mutual Criticism. It was born and has been, thus far, brought up among Bible-loving believers, and we doubt whether it will ever have much popularity or success beyond that circle, or in any circle that has not the missionary and martyr spirit of Christ.

REPORT OF THE WALLINGFORD TURKISH BATH.

LETTER FROM J. B. HERRICK.

OUR latest cure of Fever and Ague is one of the most notable we have ever had and deserves to be recorded.

In the latter part of May, a gentleman from Yalesville, a village a few miles north of us, brought his son, a lad seven years old to the Bath. The boy was apparently in a very bad condition. He had been suffering a long time from an obscure disease, which finally proved to be the preliminary stage of the ague. Regular chills had commenced and at the same time frequent and excessive bleeding at the nose had reduced and weakened him till he looked ghastly enough, and withal as yellow as though he had the jaundice.

He was brought to the Bath twice the first week and three times the second, and we did our best for him; but failed to break up the chills. In fact they occurred at last every day, and the nose-bleeding continued. Finding the case so difficult, his parents on the 15th of

June brought him to us and desired that we should take him into our family and see if we could not cure him by more thorough treatment.

We went to work on the principle of meeting the chill at its first symptoms with the baptism of fire. We put the boy in the hot-room every day and twice on each alternate day, taking him out occasionally as he seemed to need a cooling respite, but putting him back until perspiration came on. On one occasion we had to keep him in this process two hours.

A doctor from a neighboring town while taking a bath saw the boy in the cooling-room, looking sick and sallow, and said:

"You can not cure that case: he has got the liver complaint: don't you see the jaundice in his skin? your Bath will not reach that."

We replied that we had cured a great many cases that looked as badly, and we expected to cure this case.

Well, on the ninth day of this heroic treatment the chills had ceased and the boy was discharged as cured. It is now nearly a month since he went home. His parents say he has had no more chills. His mother brought him here two days ago to show him to us. He looks bright and happy. His cheeks are well filled out and of good color.

His mother says the neighbors have been astonished at his cure and have made close inquiries about it. "How was it done? Did the Bath alone cure him? Did'nt they give him any medicine?" "No," she replied, "no medicine, but I think they prayed over him." And *we* think the Lord helped us. Anyhow the boy is all right and the Bath has lost a customer—"Thereby hangs a tale," which also deserves to be told.

The boy's father, seeing the good effects of the Bath and being a sensible man of the Yankee persuasion, went to work and constructed a Bath in his own house. I rode up to Yalesville to-day on purpose to see it, and as it is the best example of the Turkish Bath "reduced to its lowest terms"—even more economical than our first "pocket-bath" here—I will describe it.

In an unused room in the upper story of the house a corner has been partitioned off, nine feet long by five feet wide. A chimney passes up through the corner. The partition consists of a light wooden frame reaching to the ceiling, with smooth sheets of stout wrapping-paper tacked upon it. The door-way is covered by a bed quilt. At one end of the little room stands a small stove. A zinc screen protects the partition. A chair and a thermometer complete the furniture. Outside there is a round tin bath-tub in which bathers use water, soap and brush. That is all that is absolutely essential to an effective Turkish Bath.

The expense for the frame of the hot-room, with the paper and cost of construction, was less than one dollar. The stove, bath-tub, brush and thermometer were already in the house. The lady said that with a little wood-fire they could readily raise the temperature of the hot-room to 140 degrees. At this rate any body that can afford to keep a house over his head—in fact every body except tramps—can fight Fever and Ague without going abroad or paying a dime.

The above accommodations might be improved by a bench in the hot-room for reclining, and a board laid on two chairs outside for shampooing; a garden-sprinkler also, or a kitchen colander, or even an old tin pan punched full of holes with an awl, would give the additional benefit of a spray or shower-bath. With these inexpensive appointments a man and wife at home and in the humblest circumstances, may enjoy all the substantial benefits and luxuries that the city magnates or even the Cæsars ever got out of the Turkish Bath.

But how about the present status of our public Bath that made such a noise last year about this time? Well, the fact is, it is at a pretty low ebb. Its occupation is gone. The Fever and Ague is no-where. Nobody is even afraid of it. We expose ourselves to the evening air without thinking of it. Last night we sat on the lawn eating ice-cream till eight o'clock—a thing we would not have dared to do in any of the past five years. The instinctive dread of the malaria's presence has passed away. Besides this new state of hygiene we are having the continuous pinch of hard times which makes every man keep a sharp look-out for his half-dollars, and then the summer migration to the sea-shore has carried off many of our customers; and some of them as we have seen, have taken to home-brewed bathing. Putting all together, our patronage is suffering a notable declension and our Bath is in the prospect of a happy failure—just what we set out for!

When we close we will let you know.

J. B. Herrick, Shampooer.

July. 21, 1876

"HOE YOUR OWN ROW."

One day a lazy farmer's-boy
  Was hoeing out the corn,
And moodily had listened long
  To hear the dinner horn.
The welcome blast was heard at last,
  And down he dropped his hoe;
But the good man shouted in his ear,
  "My boy, hoe out your row!"

Altho' a "hard one" was the row,
  To use a ploughman's phrase,
And the lad, as sailors have it,
  Beginning well to "haze"—
"I can," said he, and manfully
  He seized again his hoe;
And the good man smiled to see
  The boy hoe out his row.

The lad the text remembered,
  And proved the moral well,
That perseverance to the end
  At last will nobly tell.
Take courage, man! resolve you can,
  And strike a vigorous blow,
In life's great field of varied toil
  Always hoe out your row.

—*Anonymous.*

TRANSCENDENTALISM AND BROOK FARM.

What was known a generation ago as transcendentalism was not only a philosophy, but a life. To the world at large its most tangible phenomenon was Brook Farm, but its real power is the influence which, through those who were moulded by it, it has exerted upon American thought and society. Mr. Frothingham has written a delightful history of the transcendental epoch in its various aspects, which must become a permanent authority for a just estimate of one element in the development of our national character. A comprehensive and scholarly sketch of the rise and progress of the transcendental philosophy, which treats a subject remote from general sympathy, with a certain charm that is free from superficiality, is followed by descriptions of the kind of work done by the leaders of the "newness," and of the characteristic of the leaders themselves. The germ was the study of the German philosophy of Kant and his followers, interpreted in England by Coleridge, and cultivated by a circle of Boston scholars. Perhaps the local and social spring of the movement may be found in the assemblies for intellectual intercourse at the famous Dr. Channing's. His sensitive spiritual nature, his tranquil and refined manner, and his slight person were a kind of avatar of the new impulse. Those who recall him speak of him with an affectionate reverence and tenderness which are full of suggestion of the peculiar quality of his character. His personal influence as an orator was masterful but gentle. It was the fulness of Matthew Arnold's sweetness and light. He went to lecture in Philadelphia. The Hall was very full, and the great crowd listened intently. He spoke wholly without loudness, or declamation, or passion, and with entire simplicity. Presently he said, quietly, that he was fatigued, and would rest for a moment. He seated himself, while the audience remained perfectly still, and after pausing for some minutes he arose and resumed the even thread of his discourse.

Dr. Channing had already a great literary reputation, and the young scholars and seekers naturally sought him. But he was an invalid, and never an aggressive reformer, as some of his disciples became. As the questions of the time became more positive and the feeling of the scholarly circle gradually demanded some form of experimental action, the place of meeting was gradually changed to the house of Mr. George Ripley, then a settled clergyman in Boston, and his real prominence in the transcendental movement is for the first time properly stated by Mr. Frothingham. Since those days Mr. Ripley has become widely known as the chief of literary critics in the daily press, where his humane and comprehensive spirit, his ample and well-ordered scholarship, his shrewd perception and love of justice, have endeared him to writers and readers as both the truest and kindest of critics. His service in this way to American literature has been great and constant, and it is one of the debts that the country owes to the transcendental movement. In the earlier day of which the Easy Chair is speaking, Mr. Ripley was one of the few American scholars who were thoroughly familiar with German theology and philosophy, and his word had therefore a weight in the general discussion which was not surpassed. It was in his library that the project of Brook Farm took shape, and under his auspices that that Arcadian experiment was finally begun.

The name of Brook Farm has a very vague significance to whom it means any thing whatever, and Mr. Frothingham seems to be of opinion that its story will never be adequately, even if formally, told. This is not surprising, for those of its leaders who are still living are no longer young, and the subject is not one that would readily take literary form. The most complete attempt to depict that Arcadia, but by implication, and suggestion rather than by detailed description, was made in a series of papers published in early numbers of the *Old and New* magazine. Mr. Hawthorne's references to it in his Note-Books rather dissipate any dreamy character which it may have acquired, and he always spoke of it in the tone of his notes. He expressly declared, also, that the *Blithedale Romance* was not to be taken as a picture of Brook Farm and the life there. But that romance was the real impression which he brought away—the impression of the imagination. It could not have been written but for Brook Farm, and it is the chief purely creative product and account in literature of the spirit of that time. Mr. Emerson's essays were among the moving and inspiring forces, as they are the noble and permanent record, of the transcendental spirit.

The Easy Chair describes Brook Farm as an Arcadia, for such in effect was the intention, and such is the retrospect to those who recall the hope from which it sprang. Hawthorne's humor was always touched by the contrast between his expectation and his experience there. "I went for poetry and I found muck," he used to say, with a smile; "I went to drive the horses of the sun, and I sat in the manure milking a kicking cow." And the curious visitors who came to see poetry in practice, quoting George Herbert, a favorite poet of the transcendentalists,

> "Who sweeps a room as for thy laws
> Makes that and the action fine,"

saw with dismay hard work on every side, plain houses and simple fare, and a routine with little æsthetic aspect. Individual whims in dress and conduct, however, were exceptional in the golden age or early days at Brook Farm, and those are wholly in error who suppose it to have been a grotesque colony of idealogues. It was originally a company of highly educated and refined persons, who felt that the immense disparity of condition and opportunity in the world was a practical injustice full of peril for society, and that the vital and fundamental principle of Christianity was universally rejected by Christendom as impracticable. Every person, they held, is entitled to mental and moral culture, but it is impossible that he should enjoy his rights as long as all the hard physical work of the world is done by a part only of its inhabitants. Were that work limited to what is absolutely necessary, and shared by all, all would find an equal opportunity for higher cultivation and development, and the evil of an unnatural and cruelly artificial system of society would disappear. It was a thought and a hope as old as humanity, and as generous as old. No common mind would have cherished such a purpose, no mean nature have attempted to make the dream real. The practical effort failed in its immediate object, but, in the high purposes it confirmed and strengthened, it had remote and happy effects which are much more than personal.

It is an error, which Mr. Frothingham corrects, to suppose that many of the more famous "transcendentalists" were of the Brook-Farm company. Mr. Emerson, for instance, was never there except as a visitor. Margaret Fuller was often a visitor, and passsd many days together as a guest, but she was never, except in sympathy, one of the Brook-Farmers. Theodore Parker was a neighbor, and had friendly relations with many of the fraternity, but he seldom came to the farm. Meanwhile the enterprise was considered an unspeakable folly, or worse, by the conservative circle of Boston. In Boston where a very large part of the "leaders" of society in every way were Unitarians, Unitarian conservatism was most peremptory and austere. The entire circle of which Mr. Ticknor—whose lately published life and letters is a delightful book of which the Easy Chair has before spoken—was the center or representative, the world of Everett and Prescott and their friends, regarded transcendentalism and Brook Farm, its fruit, with good-humored wonder as with Prescott, or with severe reprobation as with Mr. Ticknor. The general feeling in regard to Mr. Emerson, who was accounted the head of the school, is well expressed by John Quincy Adams in 1840. The old gentleman, whose glory is that he was a moral and political gladiator and controversialist, deplores the doom of the Christian Church to be always racked with differences and debates, and after speaking of "other wanderings of mind" that "let the wolf into the fold," proceeds to say; "A young man named Ralph Waldo Emerson, a son of my once-loved friend William Emerson, and a classmate of my lamented son George, after failing in the everyday avocations of a Unitarian preacher and school-master, starts a new doctrine of 'transcendentalism,' declares all the old revelations superannuated and worn out, and announces the approach of new revelations." Mr. Adams was just on the eve of his anti-slavery career, but he continues: "Garrison and the non-resistant Abolitionists, Brownson, and the Marat democrats, phrenology and animal magnetism, all come in furnishing each some plausible rascality as an ingredient for the bubbling caldron of religion and politics." C. P. Cranch, the poet and painter, was a relative of Mr. Adams, and then a clergyman; and the astounded ex-President says: "Pearse Cranch, ex ephebis, preached here last week, and gave out quite a stream of transcendentalism most unexpectedly."

This was the general view of transcendentalism and its teachers and disciples held by the social, political, and religious establishment. The separation and specialty of the "movement" soon passed. The leaders and followers were

absorbed in the great world of America; but that world has been deeply affected and molded by this seemingly slight and transitory impulse. How much of the wise and universal liberalizing of all views and methods is due to it? How much of the moral training that revealed itself in the war was part of its influence? The transcendentalism or spiritua philosophy has been strenuously questioned and assailed. But the life and character it fostered are its sufficient vindication. Nothing, indeed, should teach the most positive dogmatist the value and the virtue of charity more than such a passage as that just quoted from Mr. Adam's diary. If any man in the world thought that he "knew what he was talking about," it was John Quincy Adams, and in certain directions and upon certain themes he was justified in thinking so. But this allusion to Mr. Emerson and the absolute incapacity of Mr. Adams to understand the transcendental impulse or to sympathize with it while he wrote so surely, are both amusing and pathetic. It is like stout old Admiral Montague, loyal to King George and the integrity of the British Empire, shaking his fist in rage at Sam Adam's rebel friends as they returned from the tea ships, and shouting to them that they would soon and righteously come to the gallows. How surprised would Mr. Adams have been could some good genius have whispered to him, as he denounced one of the regenerating impulses of his time, that he was doing what one of the men whom he would least like to resemble did at the beginning of the Revolution—the anonymous Boston Tory who wrote, in 1774, "That mighty wise patriot, Mr. John Hancock, from the Old South Meeting-House has lately repeated a hash of abusive treasonable stuff composed for him by thel joint efforts of the Rev. Divine Samuel Cooper, that rose of Sharon, and the very honest Samuel Adams, clerk."

—*Harper's for August.*

GEMS FROM RUSKIN.

Men's proper business in this world falls mainly into three divisions:

First, to know themselves, and the existing state of the things they have to do with.

Secondly, to be happy in themselves, and in the existing state of things.

Thirdly, to mend themselves, and the existing state of things, as far as either are marred or mendable.

These, I say, are the three plain divisions of proper human business on this earth. For these three, the following are usually substituted and adopted by human creatures:

First, to be totally ignorant of themselves, and the existing state of things.

Secondly, to be miserable in themselves, and in the existing state of things. (At least in the way of correction).

Thirdly, to let themselves and the existing state of things alone.

The dispositions which induce us to manage, thus wisely, the affairs of this life seem to be:

First, a fear of disagreeable facts, and the conscious shrinking from clearness of light, which keep us from examining ourselves, and increase gradually into a species of instinctive terror at all truth, and love of glosses, veils, and decorative lies of every sort.

Secondly, a general readiness to take delight in any thing past, future, far off, or somewhere else, rather than in things now, near, and here; leading us gradually to place our pleasure principally in the exercise of the imagination, and to build all our satisfaction on things as they are *not*. Which power being one not accorded to the lower animals, and having indeed, when disciplined, a very noble use, we pride ourselves upon it, whether disciplined or not, and pass our lives complacently, in substantial discontent, and visionary satisfaction.

While the imagination is preëminently a beholder of things *as* they *are*, it is, in its creative function, an eminent beholder of things *when* and *where* they are NOT; a seer, that is, in the prophetic sense, calling "the things that are not as they were," and forever delighting to dwell on that which is not tangibly present. And its great function being the calling forth, or back, that which is not visible to bodily sense, it has of course been made to take delight in the fulfillment of its proper function, and preëminently to enjoy, and spend its energy, on things past and future, or out of sight, rather than things present, or in sight. So that if the imagination is to be called to take delight in any object, it will not always be well, if we can help it, to put the *real* object there, before it. The imagination would on the whole rather have it *not* there;—the reality and substance are rather in the imagination's way; it would think a good deal more of the thing if it could not see it. Hence, that strange and sometimes fatal charm, which there is in all things as long as we wait for them, and the moment we have lost them; but which fades while we possess them;—that sweet bloom of all that is far away, which perishes under our touch. Yet the feeling of this is not a weakness; it is one of the most glorious gifts of the human mind, making the whole infinite future, and imperishable past, a richer inheritance, if faithfully inherited, than the changeful, frail, fleeting present; it is also one of the many witnesses in us to the truth that these present and tangible things are not meant to satisfy us. The instinct becomes a weakness only when it is weakly indulged, and when the faculty which was intended by God to give back to us what we have lost, and gild for us what is to come, is so perverted as only to darken what we possess. But, perverted or pure, the instinct itself is everlasting, and the substantial presence even of the things which we love the best, will inevitably and forever be found wanting in *one* strange and tender charm, which belonged to the dreams of them.

NURSING THE SICK.

In a late conversation with a medical friend he paid the following tribute to Communism. We were discussing the importance of good nursing and the difficulty of obtaining it in ordinary society, when he remarked: "Whatever objections I may have in regard to Communism in general this much I will acknowledge, that it affords better facilities for nursing the sick than can be found elsewhere. In hospitals we have hired nurses, or convalescent patients acting as such; in private practice we are often sadly puzzled to know where to find good, reliable, conscientious nurses. It was only last week that I lost a patient who might have been saved if I could have secured several good nurses; it was a case where incessant care was required night and day, and it was impossible to get nurses who could, or would carry out my instructions. Then again, off in the country where the houses are few and far between. it is often very difficult to get good nurses from the neighbors, who may all be very busy, or in some way prevented from helping. I think you hardly realize the advantages you have in this respect. This one thing alone makes me feel very lenient toward what I consider the objectionable features of Community life."

We were glad to hear such words of praise from one whom we had learned to respect. We were glad to hear that he, the representative physician of the county, placed so much importance upon nursing which *is* one of the advantages of Communism as we shall endeavor to show.

The experience of the Oneida Community during a great struggle with diphtheria, in 1863–4, well illustrates one advantage which a Community family possesses in times of need. We will briefly refer to one feature of that experience. After trying the usual remedies, gargles, etc., we entirely abandoned the use of drugs and began to use *ice*, applied internally to the inflamed throat, small pieces being given to the patient every ten minutes, *night and day without intermission.* This treatment, in connection with our system of criticism faithfully administered in every case, checked the disease and finally drove it away. In the use of ice we soon found that an *occasional* application would not answer. The canker would be lessened perhaps for a short time, but soon returned as virulent as ever. The successful use of ice lay in its *continuous* application until the canker had disappeared. In order to do this it was necessary to have relays of nurses or "watchers" to apply the ice, or supply it to the patient without intermission until he was convalescent. At times there would be several cases down at once, and by having them in adjoining rooms one nurse could attend to them all. In this way we gave the ene, my no respite, and still, owing to our system of rotation-none were exhausted by incessant night labor and attention to the sick.

Contrast this state of things with the helplessness of an ordinary family, where, as is often the case in epidemics, the entire family is prostrated; some by the disease, the rest by watching and nursing. And there are instances in which the entire family—father, mother, and little ones—are stricken down with some foul disorder and die one after another, from sheer lack of assistance. We have, through our own and the New-York papers, repeatedly called attention to ice as an excellent remedy in diphtheria, but we judge that it is useless to expect such results with it in small families as can be obtained in Communities. The ice remedy is good in any case, even though not thoroughly applied; but to get the utmost benefit in diphtheria, scarlet-fever, and the like, requires resources in the way of nurses and watchers unattainable in single families. It is a *Community* remedy, *par excellence.*

This principle holds good in treating other diseases. For instance: A person is suffering from fever, or inflammation of the stomach, or some other disease of a nature which does not allow of nourishment being taken in the usual quantities. Perhaps but a single spoonful, or even a less amount, can be administered once an hour or so, day and night, for weeks together. We have seen such cases, and also seen the flickering flame of life barely kept alive by the most faithful and unremitting attention to the sick one. Such cases are usually beyond the pale of "medical treatment," so understood. Drugs are of no use. The late sickness of Charles O'Conner is a notable example of what careful nursing will do when medicine has failed. He became so utterly prostrated by the disease, a malady of the stomach, that his attending physicians gave up all hope and announced a speedy death. At this point, when his friends were hourly expecting his departure and the papers were preparing their obituaries, he refused to take any more medicine and began to take small doses of liquid food given at regular intervals day and night. The result was marvelous. He began to mend at once, and within a few weeks was again at his post acting as attorney for the city in the Tweed suits. We have no wish to underestimate the importance of medical treatment, or of the services of the medical profession. That they as a class are doing great good in this world of suffering humanity no one will deny. We simply desire to call attention to one branch of medicine: a branch too often neglected or unacknowledged by those who should be the best informed as to its importance. We might call it the non-professional department; or the feminine counterpart of masculine medical science and operative surgery.

In many instances which we might narrate at length, the peculiar advantages of Communism in nursing the sick have been conspicuous. In some cases it is even found necessary to have "watchers" change every six hours, the case being a critical one, and requiring incessant attention. In this way the patient is sure of constant attention when it is needed, and the nurses or watchers are not disabled from attention to their own daily duties.

It may be claimed that such a constant changing of nurses is not conducive to the welfare of the sick, as a certain experience in nursing is requisite in order to understand the business. All very true, but easily provided for. A regular nurse or attendant is *always* provided, whose duty it is to oversee, direct, or instruct those who act as transient nurses or watchers. This provision, in addition to the outlook of the attending physician, will effectually prevent any neglect or carelessness on the part of those who are inexperienced. And we have found that willing hearts soon make ready hands, and a little experience in such service teaches almost any one what to do, and how to do it.

In the care of young children and infants, this advantage of numbers is quite conspicuous. Children, as we all know, require more attention when sick, than adults. In the common-sized family of five members, the care of sick children devolves upon the mother, who is also usually burdened with the care of the rest of the family, thus often increasing her labors at a time when she is unable to attend to them. Strange though it may seem to many, yet we have found it to be true, that a change in the care of very young children, even nursing infants, is sometimes not only a relief to the mother, who may be in no fit condition to assume the daily care of her child, but it is beneficial to the child itself. This is a positive fact, which we have seen demonstrated many times; and it is based upon the well-known principle that the sick reäct upon the sick, the weak upon the weak, and the sickness or weakness is made worse. Only the well are fit to to take care of the sick; only the strong are qualified to take care of the weak. This is one of the advantages of numbers; of aggregation; of a concentration of power and of life. In our next, we will show some of the advantages of Communism in respect to modern conveniences in nursing the sick—conveniences and luxuries which cannot be afforded by single families.

G. E. C.

In 1776 the population of the United States was estimated at 2,750,000; it now amounts to 44,675,000. The area of land then possessed reached only 800,000 square miles; it now covers a surface of 3,603,844 square miles. The estimated value of the manufactures of the country in 1776 was $20,000,000; it is now $4,200,000,000. In domestic and foreign commerce there has been a stride from a few hundred thousand dollars' worth at the commencement of the century to at least about $700,000,000 worth each in imports and exports. In 1776 there were no mining operations; there is now an annual yield from the different mines which have been opened of at least $1,000,000,000. There was not a single bank in the colonies in 1776; there are now more than 6,000, with a capital of $500,000,000. There were no railways in 1776; the country is now threaded by a network of at least 74,658 miles of railway. The first canal was not built until about 1790; and there are now more than 10,000 miles of canal in operation. As against nothing in 1776 there are now 80,000 miles of telegraph wire in use, over which are conveyed annually 14,000,000 messages. In 1776 there were only 9 colleges in the colonies; in 1876 there are about 500 in all. There were but few public schools at the commencement of the century; now there is the organization of a a most complete public school system, which is worked at an annual cost of $75,000,000. In this centennial year there are belonging to the different religious denominations

not less than 65,000 buildings for religious worship, with sitting accommodation for 25,000,000 people, while the aggregate value of the property owned by the churches is at least $400,000,000. In 1776 there were only 40 printing presses in the country; now they surpass calculation; whilst the number of public libraries is 165,000, with an aggregate of 50,000,000 volumes, and an annual circulation of newspapers and periodicals of more than 1,600,000,000.

—*Scottish American Journal.*

AMERICAN SOCIALIST.

THURSDAY, JULY 27, 1876.

☞ *Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.*

Our readers will be pleased to learn that Mr. William A. Hinds, having completed his visits among the Communities and Coöperative Societies of New England, and made a brief stop at his home in the Oneida Community to assist in preparing the forthcoming pamphlet on "Mutual Criticism," has now started on a tour through the Western States, intending to visit the Icarians, the Rappites, the Zoarites, the Bethel Society, the Amana Society, various Shaker Societies, etc., etc. Mr. Hinds will also investigate any new Socialistic or coöperative organizations to which he may be introduced, and will hold himself ready to lecture where suitable arrangements are made. Mr. Hinds' letters to the American Socialist have been much commended as entertaining and instructive. His education in a Community gives him many advantages as an observer of other forms of Association. We shall hear from him regularly.

HOME STUDY SOCIETIES.

That was a happy inspiration of certain ladies of Boston of high social position—organizing a society for the encouragement of studies at home. A year or more now, a society of this kind has been operating. Committees on different subjects have been formed, as for instance; one on botany, one on zoology, one on physical geography, one on art, one on general history, one on German and French or English literature, and so on. Each committee gets the best advice on the branch of knowledge under its special supervision, arranges courses of reading, and advises with students.

Distance from Boston does not disqualify one for membership. Indeed, it is not taken into account. Your home may be in Oregon or Florida; you need not leave it. You pay a small fee on joining, then you select your study, procure the books that make up the course fixed upon, and set yourself to work at the rate of eight or nine hours weekly. After awhile you write to a member of your committee, giving an abstract from memory of what you have read, stating the difficulties encountered, and your own views on the study. You may look for a reply in due time, containing more or less criticism and advice as the case may demand; the object being to make you entirely accurate, stimulate original thought, and so lead you along to a mastery of the study or science selected.

We learn from the *N. Y. Times* that this society numbers 298 students, of whom 204 have done satisfactory work during the past year, 35 taking the highest rank, 100 the second, and 69 the third; 94 having worked indifferently or failed. We quote:

"The studies selected indicate the character of the work assumed. Only 16 take French, 19 German, 36 art, while 44 choose science, 118 English literature, and 127 history.

"Though the association desires the utmost privacy, we venture to indicate the secretary, that those intending to be members may communicate directly with her. Mrs. Ticknor (No. 9. Park street Boston), a lady favorably known to the world through her modest and well-executed biography of her father, the distinguished historian of Spanish literature."

There are elements in this admirable plan that are sure to lead to interesting developments. Increase of knowledge is not the only, nor indeed is it the principal advantage, to be derived by the members of such a society. Communication with persons of the highest culture is more fruitful of good results than the mere intellectual discipline obtained by the study of books. By means of such societies—we presume others will be formed, every large city should have at least one—superior women in widely separated localities will be led into acquaintance and lasting friendship. They will wish to visit one another, and in many cases, doubtless, after having enjoyed personal intercourse, and so strengthened their attachment, will first wish for, and then labor for a still more intimate asoociation, and so get drawn into closer and closer circles of companionship. Love of home will be encouraged in connection with love of culture. This will lead them to enlarge and beautify their homes. Then again it will not be long before such persons will find that a true success in science, art or literature is meted out to every student in just the proportion that the entire nature deepens and becomes assimilated to the divine. Then they will see it is only a step from the criticism of intellectual performance to the criticism of character and the inducements they are under to realize the highest improvement will lead to taking that step. Then they will discover what a convenience it would be, what a happiness, how vastly would all the facilities for improvement be increased should they live together in some great home like the best modern hotel, having all the appliances that science can give. There the magnetism of personal intimacy would have full play; there criticism based on thorough acquaintance, and tried affection, would be wisely administered; there the need of the Savior would be felt, and his presence desired as never before perhaps, to keep the heart humble, and teachable, and easily reconciled.

Then we may expect these generous and progressive women will be prompted to extend the privileges and blessings of such a society to the other sex. Young men need encouragement to study at home as much as young women. Education away from home in isolated schools and colleges under the pressure of a selfish emulation, is a relic of barbarism which ought to pass away. Home is the place where all should receive, and where all will receive the discipline of a perfect culture, when homes are enlarged and perfected on the scale that enlightened Socialism demands, and is certain to secure.

"The Brooklyn Common Council has decided that there shall nevermore be any storage, sale, or explosion of fire-crackers, bombs, Roman candles, sky-rockets, or the like device, within the city limits."—*Daily Paper.*

Good! That will break the periodicity of the barbaric custom in at least one locality. Now let every city, town, and village throughout the United States do likewise, and our Centennial year will inaugurate a reform worthy the name. For a hundred years we have fizzed, banged and exploded on Independence Day, without stint. Haven't we destroyed lives enough, property enough, and human comfort enough to last us at least a hundred years to come? Three cheers for the Brooklyn Common Council! Which city will be the first to follow suit?

THE ENLARGEMENT OF HOME.

II.

The relation between the size of home and the power and range of the human voice in speaking and singing is a point which must receive consideration. In any socialistic organization, frequent, if not daily meetings of the members will, presumably, be found a necessary institution. Aside from meetings for worship of a more or less formal character, if such be thought needful, and meetings for business, or for the hearing of lectures, essays, etc., on topics of public interest for educational purposes, there will be the less formal gathering, the "evening meeting" as it is called at Oneida and Wallingford Communities, where reports and readings, relations of personal experience, and conversational discussions are had on all subjects pertaining to the policy and conduct of life in the home. How large ought home to be to make these meetings most edifying to those taking part in them? How much should the ability of the average man or woman in speaking have to do with fixing the size of home?

Other things being equal, with assemblages of whatever character up to a certain limit which is not now exactly definable, size is the measure of power. When a large number are "with one accord in one place," then it is that the power of inspiration may be more certainly expected to come "as a rushing mighty wind" and to fill all the place where they are sitting. On that notable day, the day of Pentecost, vast numbers must have been assembled, from among whom to gather three thousand souls. Admit that to reach and move large audiences, powerfully magnetic and inspired speakers are necessary; it is alike true that magnetic audiences make such speakers, and every one of much experience in speaking will say, that, the ice once broken, it is far easier to speak to a large audience than to a small one. In view of such facts, timidity and weakness certainly should not be thought of as a limitation of the size of home, but the conditions for the easy and effective use of the voice, rather, should be attended to. Among those conditions in a meeting of, say, from three to five hundred persons, strength of lungs and loudness of utterance are not essential. Given, quietness and receptivity in the hearers, and self-possession and distinctness of articulation in the speaker, and little more would be requisite even for the low and weak-voiced. What may be seen among the Shaker brethren and sisters in this respect is well worth noting. With them, such a state of cultivation and control has been attained, such an afflatus exists in the meetings, that all, women as well as men, the younger as well as the older persons are made alike free to speak or sing, and the performance is with such simplicity and earnestness, such faith and courage, and with voices so clear and distinct that every syllable may be heard even in quite large assemblies. In my opinion there is no need of narrowing the home to a hundred or less on account of any supposed so limited range of the human voice; at least, not until we have found and furnished the best conditions for its use, and eliminated the element of spiritual weakness and timidity. Speaking is inspirational work. So far as this point is concerned, should we not have the afflatus and power of the large meeting as a central idea, and endeavoring to secure and preserve those, level up to what is requisite therefor, by studying the attainable? One of the finest illustrations of that ever seen is to be found in the singing of Mr. Sankey at the revival meetings held by himself and Mr. Moody. Of course, both audience and singer contributed to the wonderful effect. The quietness and unity of the former, operating with the soul-full earnestness and artistic power of the latter, caused the song to fill the vast audience-hall and touch the hearts of the assembled thousands. The lowest and softest tones distinctly audible, every word falling clearly upon the ear with the finest effect! How poorly, as yet, we may believe, is the power of the average man or woman in the use of the voice developed and utilized!

Not that they can be expected to attain and show forth excellence equal to that of Mr. Sankey, but facts of this kind ought to raise our estimate of capability, and instead of thinking we must limit home to a low standard, we should seek to enlarge and come up to a higher.

And then, again, we can hardly determine what is the average and convenient range of the voice whereby to limit the size of home, until by study and application of the laws of acoustics, we have in our meeting-halls such places as will enable us to be best heard, without making special or strained effort to that end. It will hardly be denied that most audience-rooms are badly designed and constructed in this regard. In form and arrangement they are adapted primarily to the performances of public oratory or of preaching, and little regard has been had anywhere to the wants of an assembled family in speaking or singing. It remains for the architects of the Communal Home to study thoroughly the science of sounds, their nature, phenomena and laws, and to endeavor to apply their knowledge so as to meet those wants; then we shall be able more intelligently to discuss the size of home in the light of this matter.

In considering this subject there is also its architectural aspect. How large a number of persons can be conveniently and felicitously housed in one building, or set of buildings so arranged as to be one establishment? One can do little more than theorize on this point; surely, it were vain to try to settle the question by reference to the buildings of any Communal Home now existing. I confess that my personal knowledge of the architectural features of existing Community buildings is very limited. The Shakers and the Oneida Communists are the only ones who have undertaken to accommodate all their members in the same house; other Communistic societies live in small houses, detached somewhat in the form of an ordinary village. Shaker Communities are divided into several families, living apart; but each family, however large, occupying a building, or group of adjacent buildings in common. The Oneida Community with a membership of some two hundred and fifty, aims more directly perhaps than any other to make a home for all in one building, with kitchen and dining-rooms in another near at hand. But I doubt if the experience of any of these furnishes any thing which could be safely followed in constructing a house for a model home. For it is quite evident that thus far little has been done anywhere in the way of real communal architecture; little attention has been given to the adaptation of buildings to the wants of a Communal Home of any considerable proportions. No truly unitary and symmetrical plan has been wrought out and followed.

The building that has been done, has been done, I apprehend, more or less under the pressure of necessity and in a fragmentary manner, to accommodate a given number of persons under certain conditions, who were possessed usually of limited means, and with little reference to the needs and possibilities of the future as respects this question of numbers.

The point relating to the balance between the advantages and disadvantages of the aggregation of members in one house has already been well and forcibly put by one of the correspondents of the AMERICAN SOCIALIST, and it was said that the mean where those advantages are greatest and the disadvantages are least, is the golden mean to be attained, which must be true. But it seems equally true that this balance may be a shifting balance according to circumstances. The house must be taken care of, there must be house-keeping in the large as well as in the small home, and it can make little difference whether it be done by women or by men. I hope that in the model home it will be shared about equally by both sexes, and that women may have the benefit of outdoor work; but stair-climbing, and the traversing of long halls and corridors can be done by men little better than by women.

If we build for a large number of persons but two or three stories in height, we must of course extend the home over a larger surface, and in such case the inconvenience of travel from one part to another must increase as numbers are increased, and indeed, in a ratio proportionally greater. And if the building be extended upwards, instead of horizontally, to a height necessary for the accommodation of hundreds, or a thousand, the increase of inconvenience in climbing stairs, if stairs there must be, would be more rapid than the increase of numbers, or of stories in height, for the higher we go the worse we are off. To reach the top of the sixth stair-case is more than six times as hard as to reach that of the first. But must we stop here and regard these things as setting a necessary limit to the size of home? Are they not themselves easily avoidable by the use of mechanical appliances, which, if there is a limit to the numbers who can conveniently occupy one home, would remove that limit much farther off, and fix the balance of advantages and disadvantages spoken of, on the side of the large home which shall contain at least several hundreds? Given, the element of steam for heating, cooking, etc., and we have the power for elevators already at hand with but small additional cost. Then if our building is done with reference to a common center, or several such centers if the magnitude of our plan require it, and we make our extensions vertically, instead of horizontally, to any desired number of stories, it seems that even the numbers of the model phalanstery of Fourier can be well and conveniently housed in a single structure without trenching upon the ground occupied by the advantages of coöperation, etc. Many other benefits of this upward extension might be mentioned, such as easier and better ventilation, more expanded views of the surrounding country, better protection from the heats of summer, from the reduction of roof-surface to the minimum, etc. But the whole subject is one for Communal architects to study for the development of the best plan. I only say that our experience is now too limited to be taken as a guide in deciding this question. What has been said on the several topics named is measurably applicable to any other form of socialistic aggregation as well as to the purely communistic. My aim is simply to indicate some reasons for my preference of the large home and to express my view of its entire practicableness. Yet I have no doubt there will be limitations on other grounds, and that when the world is communized or is made practically socialistic in any way, there will be a great variety in the size of homes; and that that will be determined in any given case by the locality in which the home is situated, and by the business or pursuits of the members rather than by any of these other things. Socialism is for the whole world. "The kingdoms of this world are to become the kingdoms of our Lord." The home or homes which shall take the place of a manufacturing city like Lowell or Manchester, will necessarily be larger than those whose members grow grain upon broad prairies, or who occupy for any purpose the less habitable regions of vast mountain ranges. In many instances, most homes of quite limited numbers of persons will likely be maintained for the general interest, in localities and climates where large aggregations would be useless or impracticable; and with that freedom of change from one home to another to suit the needs and the tastes of individuals as they are developed, which will exist if Communism shall prevail, there will be ample room for choice between the larger and the smaller home, in cases where the size of home is in any wise essential to one's development and happiness.

J. W. T.

"At the Somerset quarter sessions at Taunton last week, Frederick Culliford, an herbalist, of Crewkerne, was sentenced to twelve months' imprisonment for witchcraft. A woman named Kimber was taken ill, and believed she was "overlooked"—that is to say, bewitched. Her daughter, Emma Foot, consulted the defendant, who, on receiving 3*s.*, wrote for her a curse which, according to him, would cause the death of the witch. The promised effect, however, did not follow."—*Pall Mall Budget, July* 8, 1876.

In old English law witchcraft was recognized as an actual commerce with evil spirits, and very severe enactments were made against it as one of the greatest "offenses against God and religion." The civil law punished with death not only the sorcerers themselves, but also those who consulted them. But, as in the case of the Salem Witchcraft, it was found that the purest and most exemplary life was no protection against an accusation of this sort, and the courts came to exercise great caution in entertaining any such complaint. "These acts," says Blackstone, referring to the old English statues on witchcraft, "continued in force until lately, to the terror of all the ancient females in the kingdom; and many poor wretches were sacrificed thereby to the prejudice of their neighbors and their own illusions; not a few having, by some means or other, confessed the fact at the gallows." The Statute 9 of George II. forbade any future prosecution for witchcraft or conjuration; but the pretending to use witchcraft or similar occult arts is still a misdemeanor punishable with a year's imprisonment; and this was undoubtedly the law on which the above sentence was made. The wording of the report might, however, lead one to suppose that witchcraft was still recognized.

THE NORTHAMPTON ASSOCIATION.

Its Objects---Industries---Educational Facilities---Unitary Home---Religion, etc.

[Editorial Correspondence.]

Northampton, Mass., 1876.

THERE were at least four attempts in Massachusetts to solve the great social problem by Association: Brook Farm, Hopedale, Fruitlands, and Northampton. The experiment at Northampton was less important than that at Roxbury or Milford, but more important than Fruitlands and many others that were begun in different States between the years 1840 and 1846.

The account I have received of its origin and career from Samuel L. Hill, who was one of its founders and one of its most active members, agrees substantially with the account given in Noyes's "History of American Socialisms." It is indeed not a little surprising that the agreement should be so perfect—the account referred to having been written twenty-three years ago, and only seven years after the dissolution. Mr. Hill sustains the highest reputation. To my question, addressed to different persons in Northampton, "Who can give the fullest and most trustworthy information about the association which flourished here thirty years ago?" all replied, "Samuel L. Hill; and whatever he says can be received without discount." Mr. Hill was quite willing to impart all the information in his possession about this interesting experiment; and his testimony is all the more valuable, from the fact that his success as a business man has not caused him to regret the years spent in Association, nor quenched his faith in the final victory over competism:

"When was the Northampton Community organized?"

"In 1842—there were preliminary discussions and preparations in 1841."

"How long did it exist?"

"Between four and five years."

"Who were its founders?"

"David Mack and Wm. Adams were the two principal men at first; there were also Geo. W. Benson and myself. Afterwards Dr. E. D. Hudson and James Boyle joined us; also Hall Judd, who became a prominent man; and Wm. Bassett of Lynn and Thomas Hill, who for a time were quite active members. Perhaps Mr. Conant should also be mentioned, though he soon left us."

"What popular movement gave birth to the Community?"

"The subject of Fourierism had been much discussed in this part of the State. The Association was not, however, based upon Fourierism or any other single system; it was complex in its principles and objects. It began with paying wages, and also made education a prominent thing. It was called the Northampton Association of Education and Industry."

"How did it endeavor to carry out its educational programme?"

"By a school in which it was sought to combine education and labor—physical and mental development. This school was kept up as long as the Community existed; and we had as pupils, besides our own young people, those from abroad. The present prominent Unitarian minister of San Francisco, Horatio Stebbins, and his cousin, Silas Stebbins, studied here."

"What classes of people were represented?"

"The great majority of the members belonged to the middle classes of society; there were many farmers and mechanics among us; the educated classes were also well represented. Wm. Adams had been Professor of Languages in a college; David Mack and wife were persons of literary taste and capacity; James Boyle had been a Congregational minister and a lecturer; Dr. Hudson, Mr. Benson and others were also educated people."

"What branches of business were prosecuted?"

"We had agricultural, mechanical and manufacturing departments; the manufacture of silk being the most profitable business. Some other businesses were more expensive than profitable."

"How much land?"

"Five hundred acres of moderate fertility—somewhat impoverished, however, by cultivation, and for the purpose of increasing its value as a mulberry plantation. Parts of the domain were covered with mulberry trees when the Community took possession of it, and for a few years we raised considerable silk."

"Religion?"

"In the organization there was little said on that subject; it was more freely discussed afterwards, and we had what were called 'free meetings.' The majority of the members were of liberal tendencies; but some continued their relations to the religious sects; and such desired to have their preachers at the meetings. This was granted on the condition that there should be freedom of remark and reply on the part of all, so far as was compatible with the preservation of good order. But this produced dissatisfaction, and led to the withdrawal of members and capital. In the end, however, the Association became harmonious on the subject of religion to this extent, that the expression of different views was tolerated and did not result in acrimonious debate or unpleasant feeling."

"What was in your opinion the chief cause of dissolution?"

"Lack of capital to prosecute business successfully. It was expected when we organized that we should have the required cash capital for our businesses. We were disappointed in this, and could not do business on credit."

"How much money was paid in?"

"About $20,000 on the organization of the Association. On its dissolution, when I took charge of the assets and liabilities, I believe the latter amounted to about $40,000. This of course included what was due to members for capital put in, etc."

"You assumed the whole responsibility of settlement?"

"There seemed to be no other way out of the experiment. I offered to give up what capital I had here if any one would protect me from further loss; but it was the general impression that I was the proper one to settle up the affairs of the Association and take the risks."

"What was the actual loss in the experiment?"

"It was considered that much of the capital put in was lost; but by dividing up the estate and selling the greater part of it, and making the most I could of the silk manufacturing, I was enabled to pay off all liabilities and make something in the operation. The members lost their time, whatever opportunities they might have had elsewhere, and the interest on their money while it remained invested in the Association. Interest was paid on it after the dissolution."

"What was your position in the Association, if I may inquire?"

"I was one of the Trustees and Treasurer for a time."

"The experiment was rather coöperative than Communistic, was it not?"

"Yes; but some efforts were made in the direction of consolidation of interests. We adopted a rule that all the members should be guaranteed support without reference to the amount of their labor or capital; and the profits over and above this were to be divided between labor and capital."

"Did you have any kind of unitary home?"

"For a time quarters were fitted up in the silk-factory

for the accommodation of sixty or seventy persons, who sat at one table and had a common home."

"Were the leaders workers with their hands as well as heads?"

"Most of them. Some were mainly occupied with teaching; but in general the members were industrious. I intended for myself in coming here to spend nearly all my time out of doors; but after awhile it was considered best that I should attend to the financial interests of the Association."

"How about the kinds of labor generally thought disagreeable?"

"I don't remember that any objection was made to any kind of labor by persons accustomed to labor."

"Was there any jealousy on the part of the hard workers toward the intellectualists?"

"An occasional manifestation of it, but it led to no serious altercations."

"Did you experiment in matters of diet?"

"There was a considerable variety of opinion on that subject; but our circumstances necessitated economical arrangements, and we lived pretty plainly. Our table expenses were very light. In our Community boarding-house, as it was sometimes called, the cost of food and lights was about fifty cents a week; in private houses from seventy-five cents to a dollar. There was very little grumbling about the fare. Some were disposed to drop off meat, etc., and live according to the Graham system."

"How did you spend Sundays?"

"In great individual freedom. Some made it a day of pleasure and recreations; some went to meeting. We had for a good part of the time a gathering on Sunday for free discussions; but we were not particular about forms and ceremonies, and did not in general observe that day as being more sacred than other days, though we had some reference to the opinions and feelings of our neighbors, and avoided what would be likely to offend them."

"How were your evenings passed?"

"Generally in some social gathering—sometimes in discussions relating to the advancement of the Association—occasionally in hearing and discussing the reports of the heads of departments."

"In the management of the affairs of the Association was there much consultation between the common members and the managers?"

"Every thing was conducted in quite a democratic way; all were invited, including the women as well as men, to propose measures and discuss the measures proposed by others."

"How great a number were members at any given time?"

"From one hundred and thirty to one hundred and forty."

"What was the attitude and experience of the Association on the social question?"

"I don't think there were many individuals here who were not in favor of the old order of marriage; there was general harmony and little discussion on that subject. I think there were, however, one or two couples who claimed to have been married without any ceremony; but I am not aware that there was any cohabitation between them. Afterwards these parties were married with the usual ceremony."

"What were the objects in coming together?"

"We expected to work out an improved state of society, and make ourselves and friends happier—to get rid of the competition so omnipresent and oppressive. We hoped to have our children educated in good principles, and trained better than they could be outside. We were rather selfish I presume."

"You expected of course this experiment in connection with others would have a great influence on the reörganization of society?"

"Yes, we had an idea that the Associative movement would generally obtain and would ultimately revolutionize the old system; but we were short-sighted. It takes longer to bring about such results than we anticipated. The millennium we thought so near seems a good way off now."

"What did you accomplish?"

"Scarcely any thing, many would say. I should say that we accomplished a change in the feelings of those who remained toward one another—a better social condition—a willingness to speak to one another of our faults, and to receive the communications good naturedly. It has always seemed to me that those who remained got much benefit from their experience. I do not regret at all my part in the experiment; and most of those whom I have met since its termination have made similar expressions."

"You have not then lost your appreciation of efforts in this direction?"

"No; I would be very glad to help the coöperative idea in labor, education and social improvement, though it has not seemed to me practicable to any great extent at present."

"Have you any published records of the Association?"

"No; I have always regretted that its history had not been written by some competent person."

This regret will be shared by others; but probably all the records the Northampton Association will leave to posterity will be somewhat fragmentary like the conversation above reported. These are perhaps as likely after all to disclose the secret causes of its failure as a formal and elaborate history.

From the statements of Mr. Hill we gather:

1. That the objects sought at Northampton were such as most of the phalanxes of that epoch had—improved conditions of labor, education, and the reörganization of society.

2. That the educated classes were well represented, and the general grade of intelligence and morality was superior to that of common society.

3. That the marriage system was adhered to, while there were tendencies toward affinityism, which might have become more pronounced if the Association had existed longer.

4. That there was no religious bond.

Mr. Hill thinks lack of capital was the sole cause of the failure of the Northampton Association; others will be convinced that with its wealth multiplied many fold, its industries all prosperous, its educational facilities increased, it still could not have become a permanent institution; that its lack of a religious bond would alone have insured its failure. W. A. H.

THE SINGING LESSON.

BY JEAN INGELOW.

A nightingale made a mistake;
  She sang a few notes out of tune,
Her heart was ready to break
  And she hid from the moon.
She wrung her claws, poor thing,
  But was far too proud to speak,
So tucked her head under her wing,
  And pretended to be asleep!

A lark, arm-in-arm with a thrush,
  Came sauntering up to the place;
The nightingale felt herself blush,
  Though feathers hid her face.
She knew they had heard her song,
  She *felt* them snigger and sneer,
She thought this life was too long,
  And wished she could skip a year.

"Oh, nightingale!" coo'd a dove,
  "Oh, nightingale! what's the use,
You bird of beauty and love,
  Why behave like a goose?
Don't sulk away from our sight
  Like common, contemptible fowl;
You bird of beauty and delight,
  Why behave like an owl?

"Only think of all you have done;
  Only think of all you can do;
A false note is really fun
  For such a bird as you!
Lift up your proud little crest,
  Open your musical beak;
Other birds have to do their best,
  You need only *speak.*"

The nightingale shyly took
  Her head from under her wing,
And giving the dove a look,
  Straightway began to sing.
There was never a bird could pass,
  The night was divinely calm;
And the people stood on the grass,
  To hear that wonderful psalm!

The nightingale did not care,
  She only sang to the skies:
Her song ascended there,
  And there she fixed her eyes,
The people that stood below
  She knew but little about;
And this story's a moral, I know,
  If you'll try to find it out!

English scientists are rejoicing over the prospect of a liberal support in the direction of original scientific research by their Government. Twenty-five years ago an annual grant of £1,000 ($5,000) was made to the Royal Society for this purpose; and now the amount has been increased to £5,000, ($25,000.) This sum in addition to some $30,000 given by Mr. Jodrell for the same purpose will furnish at least $50,000 for the aid and advancement of pure scientific research. In addition to the Royal Society, it is proposed that the Presidents of the leading scientific societies of England, Scotland, and Ireland shall be considered, *ex-officio*, members of the "Government Grant Committee;" thus giving all departments of science an opportunity to receive the benefits of the funds appropriated.

The granting of these funds is only a part of the general movement and purpose on the part of the English Government to encourage education in all directions. The liberal course pursued by the Lords of the Admiralty in furnishing ships and stores of all kinds in the interest of submarine investigations; the splendid outfit of the "Challenger" and other vessels devoted to the same object; the assistance by the Government to the South Kensington Loan Exhibition; all indicate a growing, liberal policy in this direction, and well offset the enormous expenditure for armor plates and rifled cannon.

In this connection we will call attention to the labors of Thomas Twining in educating the masses. In 1856 he constructed an Economic Museum at Twickenham in which were exhibited illustrations of scientific knowledge as applied to daily life. After fifteen years lecturing and improving his methods the museum was destroyed by fire, and Mr. Twining started out on a new system. From his experience he became satisfied that the ordinary methods of lecturing, experimenting with costly and elaborate apparatus, etc., was far above the mental grasp of the mass of mankind to whom the simplest scientific truths were an "unknown tongue." He began by writing out a series of lectures for others to deliver in the various mission-rooms, clubs, and working-men's institutes throughout the city of London. These lectures have been received with favor by the working people, and the system promises to be a great success. And its success may be in a measure the direct result of its simplicity. His method is this: The printed lectures are read by one person and the experiments are made by another. The reader is required to be an elocutionist, or at least must possess the art of reading in a clear and intelligible manner; that is all that is required of him. The demonstrator must have some practical knowledge of science and have some practice in manipulation, but the fullness of the printed instructions reduces this necessity to a minimum, so that the author proposes to introduce the system into every county town, the schoolmaster to act as reader, and the doctor or chemist as demonstrator. The grand central idea of the scheme is to reduce the demonstrations of science within the comprehension of common minds. To the great mass the mental training furnished by colleges is utterly unattainable. They have neither the time, means, nor ability to go through a college "grind." This system in some respects resembles the lectures on mesmerism and phrenology which were so popular throughout this country many years ago; and which were, in spite of scientific sneering, a great means of educating the masses. We shall watch with interest this effort to educate the English common people.

THE SMITHS.

My name is Smith, and I have the satisfaction of knowing that the family is a very old one. No scanty pedigree, looking back only to the Mayflower or William the Conqueror, for me, thank you. The Smith's are of antediluvian origin. Colonel Nicholas Smith, in the Galaxy, derives the name directly from Noah's son Shem; as Shem, Shemit, Shmit, Smith. Another individual assures me, very gravely, that Adam was a Smith, his full name when written out being, Adam Smith. Still another party has confided to me the opinion that the Creator did, in the beginning, bestow a few distinctive appellations on individuals, and then lumped all the rest off with the name Smith. At all events, it is, as I have said, plainly, a very old family.

That the Smiths are an illustrious family can be shown by equally good and ancient data. It is asserted in II Kings, 24: 14, that when Nebuchadnezzar left Jerusalem, he carried away the Smiths with him, and *left "the poorest sort of the people."* This shows that the Smiths were highly respectable at a very early stage in the world's history, and I need mention only a few illustrious individuals of the name. Adam Smith (not the first Adam) was a great writer on political economy, and John Smith—but every body knows John Smith.

Some of the Smiths do not, I notice, take an altogether cheerful view of the name. Listen to the lamentation of Mr. Smith out West: "Very unfortunate from his birth, is a man whose name is Smith. He is destined to pass through life 'unknown, unhonored, and unsung.' He cannot rise in the world, for the light of fame which should be his is dissipated and diluted, by its reflection among the thousand other Smiths. On the other hand, he must bear the obloquy of a whole regiment of Smith's who have been in jails or State Prison. If he is in the

army, his bravery in battle is never heard of, but falls in fragmentary scintillations of glory upon a whole newspaper full of un-identified Smiths. There is an innumerable host of Colonel Smiths, Major Smiths, Captain Smiths, and Smiths of a smaller fry, none of whom have been promoted because of the impossibility of making out the commission for the right Smith."

I have, myself, experienced some slight inconvenience from this celebrated name, which I will now detail—

I was one day introduced to a man named Smith, and I am free to confess that I seldom take part in a more monotonous ceremony.

"Mr. Smith, let me make you accquainted with Mr. Smith. Mr. Smith, this is my friend Mr. Smith."

We both bowed, blushed, murmured something about Mr. Smith. Could any thing be more embarrassing?

Some of my acquaintances are fond of telling me the following story:

"Once upon a Sunday, a man fond of practical jokes rose up in church, and cried out that Mr. Smith's house was on fire. Up rose forty-nine of the startled congregation with visions of their burning roofs before their eyes, when the wag further announced that it was Mr. John Smith's house, and one of the forty-nine sat down."

I am then reminded that I ought to be thankful that I was not named John Smith, and I am willing to admit that the following circumstance has made me somewhat thankful. I knew a young man who was once at an evening party, and engaging in conversation with a lady, she inquired his name. He was candid and said his name was John Smith, at which she laughed heartily, and told him she saw no occasion for *his* desiring to remain unknown.

Some time ago I received a very mysterious letter from a man informing me that a Mrs. Elizabeth T. Smith had called on him and left some business for him to negotiate, which he had brought to a successful issue; and that she told him her husband's name was —— Smith. Since then he had written to her but receiving no answer, he wanted to know if I was the husband of the lady, etc., etc. (!) Being an unmarried man, I began to feel a reasonable anxiety lest I should become entangled in some domestic broil, but I kept silence and have heard nothing from him since.

Yet, in spite of these petty drawbacks, I am determined to stand as firmly by the name of Smith, as Mrs. Micawber was to abide by her husband. Where, indeed, I might ask, is the man who cannot trace his connection with the name of Smith? Following their ancestral streams backward through their devious courses, we suspect that all will find that, sooner or later, they proceed from the illimitable sea of Smiths, the great source and spring of mankind.

Gov. Hayes, according to a late *Graphic*, has manfully set the example of attributing all the ability there is in his family to an ancestor by the name of Smith, and an unprecedented majority is predicted for him in letting John Smith and the other Smiths know of this fact. Thus virtue brings its own reward. The Smiths to the front!

Rosebud Creek, where Gen. Crook had his fight with the Sioux, rises in Wyoming Territory and flows northward until it falls into the Yellowstone. At some distance farther down, the Yellowstone receives the Big Horn, which also rises in the south and after a long course, generally to the northeast, in which it takes up the waters of numerous streams, enters the Yellowstone west of Fort Alexander. The Little Horn enters the Yellowstone just east of the Big Horn. Tongue and Powder Rivers are still farther to the eastward.

Dickens tells a characteristic story of Carlyle and some annoying Cochin China fowls next door to his country home: "Exasperated beyond measure by these daily tormenters, he sent a servant to his neighbor to implore relief. He, or rather she, regarded the fowls with peculiar affection, and declared besides, that she had observed that her pets, though they certainly crowed very loud, crowed only ten times in the entire day. 'Ay, so they may,' remarked the author of Hero Worship, when this reply was brought to him; 'so they may; but the woman does not consider the awful moments I suffer when expecting them to crow.'"

An energetic scientific gentleman in England recently gave a lecture to a provincial audience on the power of co-operation in animals. He took as his examples the bee, the beaver, and the buffalo. His audience were much pleased, and the elderly country clergyman with whom he was staying seemed especially delighted. But it is not easy to realize to the mind the horror which came into the breast of the scientific gentlemen when, sitting in the country church on the following Sunday to listen to a sermon from his host, he heard that good man illustrate the wonderful works of Providence by representing the bee, the beaver, and the buffalo, as all three *working together* in some foreign land in harmonious and systematic combination.—*New-York Times.*

An old gentleman, being asked why he was so fond of talking alone to himself, answered that he did it for two reasons: first, he liked to talk to a sensible man; and, secondly, he liked to hear a sensible man talk.

SUMMARY OF NEWS.

HOME.

Gen. Sheridan is to take the field against the Indians.

The current number of *Scribner's Monthly* has a poem by W. C. Bryant, quite in the vein of Thanatopsis.

A sponge lately brought from Florida is eight feet in circumference when dry, and twelve feet when wet.

The American Philological Society is in favor of reforming English spelling, but considers the job a difficult one.

Henry Ward Beecher preached last Sunday, at the Thousand Island House, Alexandria Bay, to a large audience.

A female rope-walker has stretched a rope across the Niagara river near the Falls, and walks from bank to bank in eight minutes.

Prof. Huxley has engaged to deliver the address at the opening of the John Hopkins University at Baltimore, in September.

The inter-collegiate regatta at Saratoga last week, resulted in a victory for the Cornell crew. Time, 17 minutes and $1\frac{1}{2}$ seconds. Six colleges were represented.

The Common Council of Brooklyn has voted that there shall be no more sale, storage or explosion of fire-crackers, bombs, Roman candles or rockets in that city.

The Commission appointed to hear charges against Mr. Beecher has met in New-York, and decided not to examine reports, but to wait for formal charges.

Four students of the Harvard school of geology were buried alive in Cumberland Gap, while exploring an Indian mound. One was killed, and the others rescued with severe bruises.

A number of Boston ladies have purchased the old South Church, and if they cannot raise money enough to buy the land on which it stands, they will take down the building and remove it elsewhere.

The Western Union Telegraph Company has connected its principal offices in New-York, by a pneumatic tube, by means of which messages can be sent from one office to another in less than half a minute.

Efforts are being made to recover a portion of the treasure which sunk with an English frigate in the East River one hundred years ago. A company is organized for the purpose on the joint-stock principle, with shareholders, and a fixed number of shares.

The yacht *Mohawk* was struck by a squall in New-York bay, last week and capsized, drowning her owner, William T. Garner, his wife, and three other persons. Mr. Garner was a wealthy and well-known New-York merchant, and his sudden death excites much comment.

Sixty-four families of Mennonites arrived in New-York last week, and proceeded to the West, where they will occupy land which has been engaged for them. They number in all 370 persons, are from Southern Russia, and bring with them an average of $1,500 to each family.

The Western Union Telegraph Company has leased, for ninety-nine years, the property of the Southern and Atlantic Telegraph Company, at 5 per cent. per annum on $950,000. The lines of this company extend from Washington South and South-West to Florida and New Orleans, and by this arrangement the Western Union Company has a monopoly for the present of the telegraphic business in this region.

There is a difference of opinion among the advocates of hard money in regard to the expediency of making silver a legal tender to any amount and for all debts. Those opposed to it say that the difference in value between gold and silver has changed: that silver is much cheaper than formerly, and hence there would be an injustice in fixing a value on silver coin greater than its intrinsic worth in gold. On the other side it is said, that though, relatively to gold, silver has fallen in value, yet considered in relation to the value of merchandise and produce of all kinds, this is not true. An ounce of silver will buy as much cloth, or flour, as at any time during the last fifteen years; and consequently we must conclude that gold has risen, and not that silver has depreciated.

FOREIGN.

The French metric system of weights and measures is to be introduced into Russia.

Fifty-four times the amount asked for, has been subscribed to the Paris loan.

A powerful British fleet lies near Constantinople, watching the fluctuations in Turkish affairs.

Twenty-four editions of Allan Kardec's "Spiritualistic Philosophy" have been published in France.

An examination of the exploded boiler on the British Iron-clad Thunderer, showed that the boiler had been just previously tested by hydraulic pressure, and the safety valves wedged down, and not released.

A young woman lately swam ten miles in the Thames, at London, and a man twenty miles in the same river. Both had the ebb tide in their favor, which forms quite a strong current in the channel and must have materially helped them.

It is commonly supposed that Turkey is a Mohammedan state. Statistics however show that the number of non-Moslems exceeds that of the Moslems, there being 1,862,446 of the latter, and 2,433,356 of the former.

Dynamite is coming into use in Great Britain, for clearing land of stumps and boulders. A small quantity rightly applied, will shatter the largest boulder into small pieces, and will remove a stump of any size, leaving but little additional work necessary to render the land fit for agricultural purposes.

There is a society in London called the "Liberal Social Union," having a membership of several hundred persons of both sexes. The object of the society is reciprocal culture, to be promoted by the reading of papers on religious and social problems, and discussion of the same. No limit is required, as to opinion or race, the society including, among its members, Swedenborgians, Unitarians, Congregationalists, atheists, theists, Parsees, Brahmins, Japanese, Buddhists and Jews.

A company entitled the "Société de Voyages d Etudes autour du monde," is organizing in Paris, with the object of furnishing education in connection with travel. It is intended that a vessel shall leave Havre every year, and make the circuit of the globe in about ten months. This vessel will be supplied with a suitable library, and scientific instruments of all kinds, and the students will be attended by a corps of professors who will lecture upon all the phenomena which are encountered. Thus the vessel will be a sort of peripatetic academy or college, for the education of persons in natural science; and whatever knowledge is acquired will be much more permanently fixed in the minds of the scholars, than by the mere application to books alone. The journey planned for 1877, is from Havre to Lisbon, thence to New-York, Havana, Para, Montevideo, the Strait of Magellan, Valparaiso, and Callao; thence across the Pacific, touching at Tahiti, to Auckland, Melbourne, Sydney, New Caledonia and Japan, to Hong-Kong, Singapore, Batavia, Bombay, Aden, Suez, Naples and Marseilles.

ANSWERS TO CORRESPONDENTS.

To S. E.—There is a steady progress in the direction of admitting women to all the educational advantages now monopolized by men. The Royal Society of England lately for the first time admitted women to one of their weekly *conversaziones*, and the experiment was pronounced a success.

To Johnny B.—You say that you begin a course of intellectual improvement with enthusiasm and zeal but "flat out" after awhile. A very common occurrence. Our best advice to you is this: "Go slow and you will go far;" it is from the Russian and is applicable to many people and to many circumstances.

To L. O.—We do not know where else you may have seen the passage you quote, but you will find it in the 67th verse of the 28th chapter of Deuteronomy, where Moses is prophesying the future calamities of the Jews. The entire chapter is one of the grandest in the Bible.

"I do not quite understand why you place the intellectual development of man above that of the moral. I have always been taught that "morality" is the highest development attainable in this life. I see you put both spiritual and intellectual above it."

If you wish to get a clear idea of the relative importance or position of intellect and morality, you should read some good history of monasticism, or a history of the Popes. Even Upham's "Salem Witchcraft" will show you quite clearly the working of pure morality unqualified or softened by either intellectual culture or spiritual discernment. The first thousand or twelve hundred years of the Christian Era might properly be called the "age of morality." Stern monasticism and legal religion enforced by fire and sword were the ruling principles of the age. Those old ministers and judges of Salem who delivered the pious Rebecca Nurse over to the brutal hangman, and who ordered the atrocious treatment of old Deacon Giles Corey, were, undoubtedly, men of unblemished morality; and who thought they were doing God's service in destroying the "witches." They had not sufficient intellectual development to realize the cruelty which may be disguised under mere morality. But we would go one step further. Morality enlightened even by great intellectual culture will not save a man from sin or even save him from making a wreck of his life. Paul was a man of great intellectual culture, a Pharisee, and rigid moralist, observing the forms of Jewish law with the utmost devotion; and yet all that did not prevent his persecuting the church of Christ in the most merciless manner, and it was right in the midst of his *moral* career, while "breathing out threatenings and slaughter," that he received that shock from the spiritual world which in an instant changed his character. From a red-hot thunderbolt of morality and law, he was transformed into a humble, loving disciple of Christ. He lost none of his earnestness, but gained spirituality.

To W. C.—We understand that the experiment of introducing Chinese labor into the shoe-factories of North Adams, Mass., has proved a failure, and upon the expiration of the time for which the Chinese contracted to remain, they will not be reëngaged. The causes seem to be; 1. The Chinese, though quick to learn by imitation, are indisposed to improvement upon old methods once learned; 2. They bring little or no capital into the country; all of their spare earnings are returned to China. 3. Much local discontent is developed by the introduction of Pagans into the midst of the Christian society of New England.

"Have you noticed that the horrible ingenious suicide lately committed in one of the Western city hotels, has been imitated by a man named Jeffery in the Palmer House Chicago? Does not the publication of the details of such affairs tempt others into imitation of them?"

Undoubtedly it does. There are many instances on record where the reading of such tragedies has provoked or stimulated others into similar acts. There is a story told of a celebrated surgeon to this effect: He was called to dress the wounds of a man who had attempted to commit suicide by cutting his throat but had failed to inflict a mortal wound. While dressing the mangled throat he jocularly remarked to his assistant; "Now John whenever *you* undertake to cut your throat, don't make such a mess of it as this. Just give a nice clean cut right here, (indicating the position of the carotid artery) and you will not require any help from me nor any one else." A few days, and John *had* cut his throat exactly as instructed by his master. A morbid imagination had overpowered his self-control.

"What is sunstroke that we hear so much about these hot days? Is there something peculiarly debilitating in the heat of the sun, or will the same effect be produced by artificial heat? What are the remedies?"

The term *sunstroke* is applied to a sudden prostration and loss of consciousness caused usually by exposure to the direct rays of the sun during hot weather; but which may be produced and often is by exposure to great artificial heat. All we know as to the *cause*, is, that overheating the system, combined with muscular exertion will produce congestion of the brain, which often results fatally. The treatment is cold water or ice to the head, together with other means calculated to draw the blood away from the head.

"What is softening of the brain? and what causes it? Does the brain actually become softer than in a state of health?"

"Softening of the brain" is a hypothetical malady. It is *supposed* that a failure of the mental functions, which is characterized by certain features, indicate an actual softening of the brain. But pathological anatomy fails to detect any material change in the cerebral substance sufficient to account for the mental disturbance.

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